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small cuts). For the open sores (*kini*) or ulcers, which so commonly afflict the natives, there are a number of remedies in the form of applications. One consists of the scrapings of the bark of the Goru palm mixed with dry coco-nut; another of the green fruit of the tree *Puga* (which contains a poison) mixed with ashes; another of a paste of lime and the scrapings of a bark called *Popo*. These are only examples. The different treatments are innumerable, and it does not appear that they are widely known, for inquiry will always discover new methods in new places. Nor can it be said that they are very efficacious, or even that they are often employed. I have seen a man wearing a very neat bandage of leaf on his heel tied about his foot: it covered an application of *gamboja*, a kind of phosphorescent fungus, which he said generated heat. But sores are commonest on children, and as it appears that some of the remedies are painful the children refuse to endure them and soon tear off the bandages. In most cases, therefore, the sores are left to look after themselves.

For the skin disease, *tinea imbricata*, commonly known in Papua as *simpoma*, the natives have a number of remedies which, as far as I know, are all ineffective. I can cite a kind of astringent fig juice, scraped yam, and wallaby blood. The last may seem to us magic pure and simple, though it is, no doubt, as much common-sense to the native as our own idea that mutton fat is good for the complexion is common-sense to us.

In ordinary indisposition a man lies down as close as he can to the fire and is nursed by his wife, who will support his head in her lap. He often removes his *bo* and goes completely naked, though I do not know of any reason except that it makes him feel more comfortable. A sick man often moves with his wife to a garden house or some other secluded place in order to secure peace and quiet. That is the ostensible reason for what is quite a voluntary isolation; though I have known a sick man to vacate his house because he suspected the presence of a *sovai*, so that maybe when the patient retires into isolation it is more than the mere noise and bustle of the village that he means to leave behind him.

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158 Sometimes the position is reversed, and unaffected men and women will leave the village for the bush in order to escape an epidemic (*tauni*) which has seized on its inhabitants. In this case there is no doubt as to their motive: they leave the village to escape the *sovai* who have caused the *tauni*.

157 The few examples I have given, however, will show that the native possesses a certain number of methods in the treatment of sickness which, however wide of the mark they appear to us, are yet in a manner reasonable. They are common knowledge and, to the native at least, common-sense. They are his household remedies.

### *Expulsive Treatments*

155 From these we may turn to the characteristic kind of treatment which I have called expulsive. There are many varieties of expulsive methods, and they are all based on the very prevalent idea of disease as an intrusive element in the body; furthermore, they call for special powers in those who practise them, so that whereas common-sense treatments are known to any one and every one, expulsive treatments are usually carried out by 'doctors'. This word will stand for those individuals who make a special practice of curing and who are thought to possess powers and medicines (*sivo*) which make their methods effective. The word *sivo* also requires explanation. It stands for good 'medicine', i.e. for any substance (usually a leaf) which possesses a mysterious potency for good; and it applies equally to, e.g., a medicine planted with the taro to make it grow, a medicine given to a sick man to make him well, and a medicine used by a magician to make his methods, the mere routine of magic, have their desired effect.

157 It is with one general class of *sivo* that I may introduce the subject of expulsive treatments, though it is to be noted that this class (contrary to the general rule of expulsive treatments) consists mostly of home remedies which are not administered by a doctor. In many cases it is impossible to get at the *modus operandi* of the *sivo*, because its use may be traditional and the user may be as ignorant of the way it acts as the ordinary layman is ignorant of the action of sec